Robert. 2

A LITEL TREATISE

ageynste the mutterynge of some papistis in cozners.

LONDINI IN AEDIBVS THO. BERTHELETI. AN. M.D.XXXIIII. CVM PRIVILEGIO.

BIBLIOTHECA REGIA

For so moche that somme controuersie, at the fyrste sight of certayne bokes, of late put forthe concernynge the bysshoppe of Rome, called the pope, rose amonge the people, some meruaylynge, that we shulde so sodeynely relynquysshe and forsake that custome, that had so longe continued, and some were so blynded, that they thought it shulde be ageynste our feythe, to forsake the pope (but I thynke they, that so supposed, dyd put more their trust in the pope, then in Christe.) And the moste parte of that sorte made none other reason but this: That if we do well nowe, thus to forsake the pope, then all our forefathers dyd amisse, and so dyd we also, tylle this presente tyme, which were vnder obedience and subiection of the bysshoppe of Rome, named pope: and they beleued, that he had auctoritie and power to make la-

wes, & to bynde & leuse what, & whom he wold. This was the greatteſt reſon that many men made: whiche I ſuppoſe they dyd eyther of affection, oꝛels thꝛoughe ignoraunce. I haue thought it therfoꝛe very expedient to labour foꝛ my power, to anſwere and partlye to ſatisfie their doubtes, to the intent that after they knowe the truthe, they ſhulde be aſhamed ſo to clatter in coꝛners ageinſt it, and alſo (all thynges knowne) againſt theyꝛ owne pꝛofite. And ſhoꝛtly to anſwere vnto theyꝛ foꝛe made reaſon, I ſaye that if our foꝛefathers dyd beleue the pope to haue had ſuche a power and auctoꝛytie gyuen hym by god, that he myght make lawes, and oꝛder all mattiers and buſineſſis of Chꝛiſtendome, after his owne luſte & pleaſure (like as verye many of theym haue done this. viii. C. yeres and moꝛe) then were they blynd and in a wꝛong beleue, whiche thynge I thynke verily

rely they dyd not, but that al our foꝛe fathers, as many as were lerned and wyſe, knewe it foꝛ certeyne, that all ſuche auctoꝛytie and power, as the pope had, moꝛe then al other byſhops oꝛ ouer and vppon the ſame, was not immediately gyuen hym by god, but he had it granted him by kynges and pꝛincis, and the conſente of men, oꝛ els came by it by wꝛonge vſurpation and tirrannye. Foꝛ the ſame fathers knewe righte well, that by the lawes of god, all byſſhoppes were, and yet nowe be in power and auctoꝛitie equall, and that the byſhop of Rome in al poyntes of our fayth, and beleſe is ſubiecte vnto holye ſcripture and the generall counſell, and may by the auctoꝛitie of the ſame as wel be depoſed foꝛ ſufficient cauſes, as any other byſhoppe may: And this right welle maye they knowe, that rede ſuche holy fathers, as bothe foꝛ lyfe and lernynge haue ben euer moſte appꝛoued

in Chriſtis church, as ſaynt Cipꝛian, ſaint Hierom, ſaint Ambꝛoſe, ſeint Auguſtine, with other lyke. The whiche thyng ſurely coulde neuer haue bene tru, yf that the pope (as ſom papiſtes both wꝛite & ſai) be heed of the church & may do in erth what he wyl, & al be it that many good ſimple & vnlerned folke haue thought the gret vſurped power of the biſhop of Rome, to haue ben giuen to hym by the lawe of god, (herunto induced by ſuch as ſekinge their owne profyt, in the mayntenãce therof, haue ben accoũted lerned) yet was not this mater vnto them dãnable noꝛ they therfoꝛe ſo moch to be blamed, but rather ſuche as haue ſeduced them herin. But this not withſtandynge, to ſey truely in this matter, that is not ſo moche to be regarded, what our foꝛe faders haue done, as what they oughte to do. Foꝛ as their good exãples muſt be folowed, ſo theyꝛ yuel muſte be fled. Almighty god, by the mouthe of his pꝛophette

Eze. 20.

Ezechiel, saythe: walke not in your fathers rules, neither kepe their iudgemẽtis, ne be not poluted with their idols: for I am youre lorde god, but walke ye in my cõmandemẽtis (seyth he) and kepe my iudgemẽtis, and fulfyl them. &c. Also sainct Paule, one of our best fore fathers, biddith vs folowe him, euyn as he folowid Christ. Marke nowe. He saythe, euyn as he folowed Christe: meanynge, that in no case we shulde folowe hym, where as he swarued from Christe. wherfore if any of our fore fathers, of ignorance, or for their owne glorie or lucre, haue brought any custome in to Christis churche, contrarie to truthe and his holy doctrine: we oughte of duetie (refusinge suche erroneous custome) to folowe the truthe. For if sainct Paule hym selfe (whiche with a feruent zele kepte his fathers traditions and lawes, ye and fiersely persecutid the transgressors of the same) had walked styll in his fathers step- 1.Cor. 11.

pes, and hadde not forsaken them to come to the truthe: he had neuer ben saued. Herunto accordeth sayncte Augustins wordis, in his secõd boke intitled De *unico baptismo*, Truthe ones knowen (saith he) custome must giue place to the truthe. For who douteth that custome ought to gyue place to the truthe ones publyshed? Nor let no man preferre Custome afore reson and truthe: for alweys Reason and truthe putteth custome out of place.

C. si cõ fuetud. di. 3.

To this sayenge of saint Augustine agreith saint Gregori, writing thus: If percase thou leyest ageynst vs cu=

Io. 8.

stome, it muste be regarded, that our lorde seyth: I am the wey, I am the truthe, I am the lyfe. He sayde not, that I am olde vsage and Custome, but the Truthe. And certaynely (as saunct Cyprian sayth) euery custome, be it neuer so olde, neuer so cõmon & general, is to be vtterly forsaken for the truthe sake: and that vsage, that

is

is contrarie to the truthe, is vtterly to be destroyed. Wherfore not withstandinge any vsage or custome, it is laufull, and standeth very well with goddis worde, the truthe ones knowen, to withdrawe our obedience frō the byshop of Rome: by ouer moche obedience vnto whom of longe seson we haue ben seducid and ledde out of the right wey, and haue alowed many of his vices for high vertues.

Herof saincte Gregorie warneth vs to take heede, sayenge: Subiectes ought to be admonished, not to be obedient vnto their prelatis more thā is expediente, lest whiles they endeuoir them selfes to be obediēt to men more than nede is, they shulde be cōpelled to reuerence, alowe, & preyse theyr vices. 2.q.7.c. Admonendi.

Se here, saint Gregori alloweth not suche obedience, wherby prelatis vices shulde be meynteyned. And surely in suche thinges, wherin they opē-

ly

ly sclaunder the churche, it standeth right wel with the lawe of god, openly to repꝛoue them: and from this the bishop of Rome, all though he were ten tymes called Pope, is not except: oꝛels we muste nedes graunte, that saint Paule did amisse, whiche repꝛoued Peter (that is callid the pꝛince of the apostols) euen in the face, that is to sey, befoꝛe the holle congregacion of the churche. Gal.2. If saynt Paule dyd thus to saint Peter, that was instituted by Chꝛiste hym selfe, and whanne saincte Peter erred not in his feythe, but foꝛ eatinge of meatis pꝛohibite to the iewes, whiche was but a ceremonie, and at that tyme hauynge no strengthe: howe moche moꝛe thanne ought the pope to be repꝛoued of all good chꝛisten people, the whiche beinge chosen and institutid by men, without myꝛacle oꝛ reuelacion (I wyll not sey ofte tymes by symonie) dothe not only fle from the folowing of our sa=

sauiour Jesu Christe, and his blessed apostoll Peter, whose successour the pope and papistis seye that he is, but also he excludeth clene Christe with his mekenes, pouertie, and obediēce, expressed in the holy euāgelistis, and for Christe he wolbe knowen, and for Christis lawes, he bryngethe forthe lawes and traditions of his owne diuisyng, the whiche wollen hym to be lorde and syre ouer all, to be stronge, riche, and myghty, and that all men shulde be obedient to his wyll.

And all thoughe some bringe in, in this place here, this texte, *Credo sanctam Ecclesiam catholicam*, it can litel help their argument. For I suppose, that there was neuer wise man so farre ouerseen, neither of our forefathers, nor of those that be in our tyme, that beleued, that the Pope is the catholyke holy Churche: but they knewe well, that he is but a membre therof, and the childe of our mother the holy

chur

churche (if he be a true christen man) and brother to euery christen man.

And for a playne proffe that this is true, our sauiour Jesu Christ taught
matt.6. vs al to praye one prayour: Our father that arte in heuen. &c. Then seinge that we all haue but one father, whiche is in heuen, and one mother the holy churche in erthe, it is manifeste and clere to all the worlde, that the pope and we be al bretherne (if he be a true christen man.) And then seinge the Pope is oure brother, why shulde not he haue & abyde brotherly
Mat.18. correction, accordinge to the lawe of
Luc.17. the gospell, where Christe saythe: If thy brother offende the, correcte hym betwene the and hym alone.

And if some wyl yet sey (supposinge that he hath suche auctoritie of god, as he presumeth to haue) that ỹ pope ought not to be thus layde vnto, and so sharply constrained to shewe to the worlde, what auctorite he hath to do,

as

as he longe hath done, as for exam-
ple, to dispẽce in any case ageynst the
lawe of god: then the apostols and Act.11.
brethern ought not in Judea to haue
layde it to saint Peters charge, when
he was come to Hierusalem, and con
strayne hym to shewe the reason why
he viseted and taught Cornelius the
gentile, with whome by the iewes la-
wes he ought not to haue cõpanied.

And therfore let no man thynke, but
that our forefathers toke the pope al
weye to be a man, a synner, & suche a
one as might well erre, & suche a one
as ought moche rather to be exami-
ned of his lyfe and state, then the ho-
ly apostel Peter for viseting of Cor-
nelius: yea & our fore fathers neuer
toke hym for any other but suche one
as might wel and ought to be refour
med, corrected, ye and clene deposed
and put downe, as many popis haue
ben in tymes paste, by kyngis & prin-
cis, wherof no man is ignorant, that

hath

hath redde the ſtoꝛies that intreate of the buſineſſe of Chꝛiſtendome. And therfoꝛe no man ought to marueile & mutturre in coꝛners, as thoughe we ſhulde nowe attempt a thinge in Englande, whiche our foꝛe fathers had neuer attempted in tymes paſte.

Foꝛ vndoubtedly all men, that were befoꝛe tyme, whiche were wiſe & well lerned, and that knewe Chꝛiſte & his doctrine, and that willed Chꝛiſte and his doctrine to reigne, & to be knowē & folowid of al chꝛiſten people, did abhoꝛre the pompoſe and woꝛldly ſtate of the pope, and his tradicions, that he made to vpholde the ſame: & they ſparid not to ſpeke and wꝛite ageynſt his abhominable abuſions: and foꝛ that cauſe they were alwey put either to ſilence oꝛels to dethe, by the great pꝛincis of the woꝛlde, at the inſtance of the pope & his papiſtis, of whome there is ſpꝛonge vp to great a numbꝛe in euery region and coūtrey: and

all

al that was by reason that the noble
princis them selfe were vnlernid, and
coude not iuge in suche matters, but
they gaue alwey credẽce to the falce,
subtyle, and slye persuasions of the
pope and his bolsterers. But nowe
thankes be to almyghtie god, frome
whom cometh al goodnes, the father
of lightis, the princis hartis beginne
to be lyghted with the knowledge of
Christis doctrine, and they begynne
to perceyue, what wey this wily wat
hath walked all this lõge while: and
what great hurte, wronge, & oppres-
sion they haue sufferedde: And howe
moche moze iniury he entended to do
to our mooste gratious soueraygne
lorde the kinge, whose highnes, with
his moste honorable counsaile, haue
bene constrayned, by theyr great la-
bour and study, to trie out the truthe.
For if they theim selfe hadde not, by
theyr diligente studie, sought out his
false fraude, the popishe forme shuld
neuer

Iac.1.

neuer haue ben refourmedde, nor it shulde neuer haue ben knowen, that the pope is but a byshop in his owne diocese, and that he ought to preache and teche the people, & that he ought not to occupie lordeshyppes of this worlde, but vtterly to refuse al worldly honoure, delite, or pleasure, in ryches and renome, as Christe and his blessed apostols did, whom he ought to folowe.

¶ AND farthermore to sey, that the kingis highnes is displeasid, bicause the Pope wyll not folowe his gracis mynde in his moste weyghtye cause: is a sayenge bothe false and vntrue, and it besemeth no louynge subiecte so to surmise. For the verie truthe is, that his grace hath of longe season vtterly refused the popis iudgement in his great and waighty cause, and not nowe sodaynely, as these men imagin: and hath cõmitted the handlynge therof vnto all the beste lerned

vni

vniuersities, and to all the beste lerned men in chrystendome, as vnto suche that for theyr lerninge coude best iudge in goddis lawe, wheron his gracis cause holly hangeth, neuer intendynge to stande to the popis iudgement, onlesse he iudged the same, that the lawe of god wolde hym herin to do, and that not bycause of his power and auctorite, but for the truthes sake. To the whiche lerned men and vniuersities determination (as a prince moste iuste and vertuous) he alwey offered hym selfe to stande and abyde, and accordynge therto hath nowe prosecuted his cause. Whiche thinge ye maye well witte his grace wolde neuer haue doone, excepte he hadde seen the lawe of god clerely on his side: For so many vniuersities & excellente lerned men, wolde neuer haue so determined, excepte it hadde stande styffely with the lawe of god. If his gracis matter had not ben, as

afore is sayde: it had ben farre more easye for his highnes, if he had reknud the popis auctorite sufficient therfore, to haue shortly corrupted hym, beinge but one man, the which thing is easy to be done: then with so great and importable charges, and with so longe tracte of tyme, to haue sought for the truthe in so many vniuersitis, in whiche are so many men of diuers opinions and wittes. AND accordinge to the truthe, thus wel and orderly knowen, his gracis cause hath ben by sufficiēt auctoritie of the churche of Englande, fully ended and determined: wherin no man ought to doubte, the holy goste to be resident, as well as at Rome: as ryghte well maye appere by the epistole of Affricane councell, writen vnto pope Celestine.

¶ AND yet for further contentacion of al men, so that none either lerned or vnlerned, shulde be with his gra-

cis

cis moste iuste cause and doinge her-
in offended, consydering that a great
parte of the worlde did beleue, as ma
ny yet dothe (other wyse then treuthe
is) that the pope bi goddis lawe hath
auctoritie aboue all other bishoppes,
to here and determine causes within
this realme of Englande: his high-
nes attemperinge hym selfe to the in-
fyrmitie of the multitude, where he
myghte lefully haue withstanded by
his owne auctoritie, the popis vsur-
ped iurisdiction (wherby he wolde
haue enforced our souerayngne to the
breche of the lawe of god) and might
right wel vnto hym haue sayde: we Act.5.
muste rather obeye god then men: he
hath frome all suche vsurpacion and
other iniuries, wherwith the Poope
wolde, if he had bene suffered, haue
aggreued his highnesse: Frome all
these (I sey) he hath appeled vnto the
generall councell, and is herin (lyke
a tru christened and a good catholike

prince) very well contented to abyde ſuche determination, as the ſayd coũ celle nexte to be aſſembled in our ſa= uioure Jeſu Chriſte, ſhall ordeyne. Nothinge herby doubtinge the iuſte= nes of his cauſe, ſo manifeſt to al the worlde: nor herby bringinge his ſaid iuſte cauſe, all redy well and ſuffici= ently determined, into controuerſie and new ſute: the whiche to do is not his gracis purpoſe.

¶ AND admitte that the pope had as great auctoritie, as he vſurpeth, and as the papiſtis wold fayne beare men in hande that he hath: yet coude he lette no man to appele from hym: for that were clerely ageynſt the lawe of Nature, whiche is not contrarie to the lawe diuine. For then a man be= inge harmed or wrongid by the pope, eyther in bodye, membres, or fame, ſhulde not in this caſe be holpen nor eaſed. And if it be leful for any chri= ſten man, what ſo euer he be, to ap=

pele

pele to the councell generall, as it is in dede: then what iniurie dothe the pope to our soueraygne, whiche dothe all that he can to driue hym from his appele? Yea what iniurie intendeth he to all men, whiche labourynge to make oure prince and kynge a president, woll in tyme to come, suffre no man to appele frō his cursed courte? ¶ AND though it were so, that the pope (admittynge hym to haue suche auctoritie) dyd to no man, but accordynge to the wyll and worde of god: yet he can not chose, but is bounde to shewe the reason why he so dothe, before the Churche, whiche the general Councell, gethered in the holy goste, dothe representent: lyke as saincte Peter in Hierusalem, where the churche was, dyd mekely make answere vnto those that were of the circumcision, whiche disputed ageynste hym, sayenge: Why hast thou entred in amonge, and eaten and dronke with

Act. 11.

those.

thoſe that be not circumciſed? To this the holy apoſtoll dyd not onely, humblye and mekelye anſwerynge, ſhewe them the cauſe why he dyd it: but alſo he gaue a leſſon to all them, that ſhulde folowe hym, humblie to
1. Pe. iii. 3. do like wiſe: Be ye redy alwey, ſayth he, to anſwer & ſatiſfie euery mā that aſketh you a reaſon of your feythe & hope, with mekenes and reuerence.

¶ BY al theſe reaſons it is to you euident, that our ſouerayne hath now righte good cauſe to open vnto you, what maner of perſone the byſhoppe of Rome is, the whiche after manye monitions, refuſeth at length to here the churche, that is to wytte the Generall councell, but woll hym ſelfe be iudge at his owne pleaſure: he forcethe not for the doctrine of Chriſte, nor for the example of Peter, nor his teachinge, but ſayth he woll be obeyed, and accordynge to his lawes, the whiche be none other but his owne wy-

l

wyl, he wol haue vs do.

¶ MORE ouer, if any papiste wyll come yet forthe and tell you, th at the pope may do what he wyl, and maye bynde and leuse what he lysteth here on erthe, bicause Christe sayde to Peter, I wol gyue to the, the keys of the kyngedome of heuen: lette hym not therwith blynde and deceyue you. Mat. th. 6.

For saincte Augustine, spekynge of these keys in his fyrste boke *De doctrina christiana*, sayth thus: Those keyes he gaue to his churche, that what so euer the churche wolde leuse in erthe, shulde be lowsed in heuen: and what so euer the churche shulde bynde in erthe, shulde be bounde in heuen. Nowe it is wel proued to you before, that the pope is nother the churche, nor the heed therof, but a membre (if he be a christen man) and the childe of our mother the holy churche.

¶ AND ferther if any wyll yet telle you, that at the leeste wyse the Pope hath

hath the keye of diuine knoweledge, wherof Chriſte ſpeketh Luce.xi. whether he ſo haue or no, ye ſhal perceyue it thus: The gloſe ſeythe, that this keye is the humilitie of Chriſte, the whiche who ſo hath, hath the gaate open to the vnderſtandinge of ſcripture. Nowe take heede and ſe whether the Pope haue this humilytie: Chriſte the very ſonne of god, dydde humble hym ſelfe euyn to the veray dethe, yea to the ſhamefull dethe of the croſſe: The pope (ye ſe very well) woll be exalted aboue all other, in ſo moche that kynges, princis, dukes, and lordes muſte kneele to hym and kyſſe his feete, and do to hym all the honoure and worſhyppe, that can be deuiſed in this worlde. Wherfore it appereth playnely, that he hath not this keye of knoweledge, whiche is Chriſtis humilitie.

Phi-lip.2.

¶ ALSO this keye of knoweledge may be taken and called the feythe, ac-

accoꝛdynge as Esaye, the pꝛophette saythe: Except ye woll beleue, ye can not vnderstande. Nowe marke wel whether the Pope haue this keye of keythe oꝛ no. Chꝛiste saythe, that he that hath as moche keythe as a lytell mustarde sede, shall be able to commande mountaynes to remoue from one place to an other: and ther shuld be nothynge impossible vnto hym. Esaie.7. Mat.17.

And agayne Chꝛiste sayth: All thynges are possible to him that beleueth. Mar.19.

And agayne yet he saythe in an other place: He that beleueth in me, shall do the warkes that I do, and greatter then those. This is to vnderstād, that if the pope were ioynid to Chꝛist in his keythe, as the apostols were, he shulde be able to do lyke as the apostols dyd, that is to wytte, by his pꝛeachynge of the gospell truely, he shulde conuerte and turne nations of mysbeleuynge people, to the keythe of Jesu Chꝛiste. Whiche thynge all Io.14.

the

the worlde seeth playnly he doth not: but by his pryde, his tyrannye, and mooste greuous exactions he hathe and dothe (I feare me) compell great multitudes of people and hole countreys & nations, to forsake the feithe of Christe. Wherfore seinge he hath nother the keys of heuen, nor the key of diuine knoweledge, nor the key of feythe: I can perceyue none other, but that he is the vnsauery salt, wher of our sauiour Christe speketh in the gospell, whiche is no better worthe, but to be throwen out of the doores, and to be trodde vnder mens feete.

Mat. 5. Mar. 9.

AND nowe to come to a conclusion of this lytell treatise: where as it hath ben spokē of many and diuers, that it was a mery world before men spake of any suche mattiers, that is to witte, to haue any reformation amonge theim of the clergie, and before that men beganne to sette lyght the pope, and to call hym the bishop

of

of Rome: that is as wyse a sayenge and opinion, as this is of them that sey, sens the crienge downe of Galy halfpens, the lernynge of Duns neuer prosperedde, And also sens Tenterdyn steple was builded, Sandwiche hauen hath euer more decayed. But I praye you beholde, howe the fauourers of blynde abusion wolde fayne blowe abrode smokie and mystie reasons to darke & dymme mens eies with all. They sey it was merie before suche mattiers were moued, but they tell not what tyme it was, with whome, nor wherin it was merie. And if they meane, that the nobilitie and commons of this realme of Englande hadde more riches, and greatter plentie of foode and vitaile, and lyued in moche more welthe, and more at theyr hartis ease in lauful libertie: then lette them consider, that this was before the pope and his clergie were growen so great, so stronge

and

and myghty, and to so huge possessi-
ons and riches, as they welde at this
daye: for before that tyme they preа-
ched the gospelle trewlye, they were
meke and lowly spirited, and suffici-
encye was to them abundaunce, they
were charitable, they were milde and
mercifull, and gaue good example,
and men gladly folowed them, then
reigned loue & liberalitie, then there
was peace and vnitie, that causedde
great plentie in euery place: But af-
ter they were ones endowed with pos
sessions, and theyr myndes inordiat-
ly drowned in them, and that Coue-
tousnes beganne to crepe in amonge
them, after that (I saye) folowed all
mischiefe and miserie, all wretched-
nes and penurie: The pope, he pol-
led a pace for his parte: yea whome
wolde it not make right sorowful &
heuy in harte to remembre, what ry-
ches this cursed caytiffe ỹ pope hath
polled out of this realme by the space
of

of these thre hundred yeres, ye within these .xl. yeres, or within these.xx. yeres? What pilleth he yerely? what mischeuous meanes doth he inuent and seke out, to robbe and spoyle vs of our welthe? What lawes hath he deuysed, what legations, what and howe many dyuerse courtes? What dispensations, what pencions out of abbeys exempt, what peter pens out of parishes, what reseruaciõs, what constitutions, what citations, what suspencions, what pardones, what kynde of cursynges, & blessynges & absolucions? what wyles, what gyles, what fraudes, what diuilishe deceytes and snares, are daylie couertly couched to catche coyne frome the peple? Oh good lorde, how the pope and his minysters dayly deuyse and practise to polle and pylle the people of this realme of theyr money? And yet I speke nothinge of the great vnquietnes and veracion that many sely

ly

ly soules haue, ouer and besides the losse of theyr goodes. He the moste vnhappy patrone and his, be the very cause of all our miserie, of all our scarsitie, and of all our veracion and trowble. Who be the occasion and styrrers vppe of warre and stryffe in Christendome, but the pope and papistis? Looke who so lysteth, and he shall surely fynde, that the pope and his, to saue and kepe vppe styll theyr pompose and worldly state, haue alwey ben the inuenters of myschiefe and destruction of people, by theyr vngodlye instigations of pryncis to warre. Yea if the trouthe shulde be shewed of the great ruyne that hath rysen by theim and theyr meanes, in Christendome, it wolde abhorre any man, were he neuer so partiall on the popis syde, eyther to rede or here it. But I woll lette that passe, I am right sory, that we shulde haue cause to shewe you so moche of hym as I haue

haue done, saue alonely I wolde all suche as be blynded, or be ignorant, shulde perceyue: that our moste gracious soueraygne lorde the kynge, is moste specially mouedde to do as he dothe, of his princely pitie and zele, that his highnes beareth to his true and louynge subiectes. Surely I say, this his tyrannie and pyllage in maner constraynethe the kynge his grace, to delyuer this his realme frō the captiuitie & bondage of the pope: and kepe within the sayd realme (for the welthe and safegard of the same) the great and huge somes of money, that were wont to runne to Rome.

¶AND if it be not sufficient inough to persuade some of you, to se and so clerely to beholde, howe clene contrarie to the lawe of god the pope demeneth hym selfe, the which he is bounde in all that euer he may do, to folowe: then at the leeste wyse lette the great miserie and pore state, that this moste

noble

noble, and sometyme the moste flori-
shynge realme of Christendome, is
brought into by the pollynge of the
pope, moue and sturre you to stande
styffely with our moste benigne and
louynge souerayne lorde and prince,
that is fully bente and gothe aboute
to ridde his realme of this thraldom,
and to restore and brynge it agayne
out of pouertie to plentie, and frome
rauyne to riches, and from trowble
and greuous veracion to quietnesse
and reste, and so finally to al the for-
mer welthy state. Wherunto as good
and trewe subiectes, with all youre
hartis ye are also bounde by the lawes
of god, his quarel beinge thus iuste,
and he intendynge so greate a com-
moditie to all the realme. Accordyng
Ro. 13. as the holy apostol Paule sayth: Let
euery soule be subiecte to the high po
wers: for the powers that be, are or-
deyned of god. So that he that resi-
steth the high power, resisteth the or-
dinance

dinance of god. And they that resiste, seke theyr owne damnacion. Loke howe straytely the apostoll byndethe vs to the obedience of our prince: for in the same chapitre he nameth none other powers, but onely of princis.

And the holy apostol Peter likewise dothe commande vs to demeane our selfes lyke lowely and obedient subiectes, whether it be to the kyng hym selfe, as to the moste chiefe and excellent of all, oreis to the dukes and gouernours, that are sent by hym. And consequently he saythe: Honour the kynge. Nowe seinge that we be commanded by the holy scripture, to loue, to obey, and honour our prince, not only outwardly in bodies, but also inwardly in our hartes, withoute any dissimulacion or feynynge, and that bicause he is the minister of god, and dothe representent and occupie the place of god here in erthe: howe moche more then are we bounde to loue,

.1. Petri. 2.

to obeye, to honoure, and ayde oure moste gratious prince, with all oure very hartis, whiche specially for our sakes taketh so great peyne, and that so diligentely dothe seke the meanes howe to ridde vs out of bondage, out of miserie, out of nede and veracion, that we be broughte into by the couetousnes of the bysbynge byshoppe of Rome (the whyche by that name of Pope polleth and pylfereth awey the riches of this realme) and that so moche myndeth to restore vs to all oure olde welthynes and libertie ageyne.

THVS ye se playnly proued to you by reason and auctorite of holy scripture, that we do none other wyse in oure tyme nowe, then oure wise and well lerned fore fathers dyd, though the tyme then wolde not suffre them to bringe to passe their well intended purpose. And it is shewed, that the olde holy doctours of Christis churche afferme, that nother custome, nor

vsage

vſage ſhulde be regarded, when the truthe ones appereth, but the truthe ſhulde be enbraced and folowed.

AND alſo it is wel proued that our prince & ſouerayne dothe it not nowe for or of any yuell wyl or diſpleaſure: for they that eyther ſo thynke or ſey, do thynke and ſey vntrewly, and beſydes that, in theyr ſo doinge, they greatly offende god. for it is writen: Thou ſhalte not ſpeke yuell by the prince of the people. And agayne it is writen: In thy thought thou ſhuldeſt not detracte the kinge. Gen 22. Eccl 10.

AND it is like wyſe manifeſtly proued, that thoughe the pope hadde as great auctorite, as he vſurpeth and taketh on hym to haue: yet coulde he let no man to appele from hym.

AND it is lyke wyſe proued, that the pope is neyther the catholyke holy churche of Chriſte, nor yet the heed of the ſame, but if he be a Chriſten man, he is the childe of our mother

the holy churche, and brother to euery christen man.

AND finally it is like wise shewed, that the miserie, nede, pouertie, and scacitie, that we be in, cometh all to gether by the pope and his meanes. Frome whome and whose captiuite, Christe delyuer vs, that boughte vs on a tree. Amen.

FINIS.